BIBLE STUDY XIII.

1. What does the word "Leviticus"

tary?
16. Where were the victims usually killed?

17. At what place was the offering to

21. What was the law for the altar fire?
22. What offering was burned outside of

what was the universal garb of

EVERYBODY'S BIBLE BOX.

Who conducted all the ceremonies?
What portion was set aside for God
What was the portion for the



The International Sunday School Lesson for January 25 Is "Serving Jesus."

-Luke 8:1-3; 9:57-62; 10:38-42.

(BY WILLIAM T. ELLIS.)

"The woman question" inescapably is one of today's living issues. Every thoughtful person is bound to face it squarely, and to look into it deeply. Whatever is merely superficial or incidental should be eliminated. Thus the suffrage issue is not "the woman question." Even the so-called "feminist movement," which shatters the old conventions and finds other sphere for woman than that of wife, mother, and home-maker, is not sufficiently inclusive. Considered dispassionately, the distinctive mission of women must enter into any study of "the woman question." This may appropriately be done in connection with the present Surday school lesson. For here we find the attention of millions of persons the world around simultaneously concentrated upon the New Testament stories that are sufficiently general to open up the whole "woman question." As we walk (BY WILLIAM T. ELLIS.) upon the New Testament stories that are sufficiently general to open up the whole "woman question." As we walk with Mary of Magdala, and Joanna, and Susanna, who followed Jesus and ministered to him of their substance; and as we sit in the shadow of the hospitable Bethlehem home, where the tired Teacher so loved to resort, we may consider what light the Bible sheds upon this modern perplexity.

A Frank Word About Women. Whatever the future may hold, whether woman is to rule by ballot or whether woman is to rule by ballot or by battle axe, or by ministry and in-spiration, there are certain truths which may frankly be stated about woman's place in the past. Always her first field has been the home and the children. She has been potent in affecting the most intimate

human conceptions. Hers has been the shaping influence upon life at its springs. She has made "home" a sweet word. The picture of the home where Jesus delighted to visit is

of the altar fires of spirituality. This continues during today both in the Christian church and in pagan lands. Christian church and in pagan lands. "If nan is an incurable religious animal" then the female of the species is more than the modern increase in the number of women who give religion no place in their scheme of things, and who undertake to get along without its restraints and its consolations. Always woman has been an idealist.

who undertake to get along without its restraints and its consolations.

Always woman has been an idealist. That the claims of Jesus should be so swiftly and deeply understood by women is significant. It is a rare church indeed that is not attended by more women than men. This also is true of concerts, lectures, art exhibitions, and the higher classes of drama, and all literary and ethical occasions. The idealism of woman is apparent on every hand.

Always woman has been the heart-

Always woman has been the heartener of men. Kipling makes one of his characters say "There are just two kinds of women in the world: those who put strength into men and those who put strength into men and those who take it out of them." The friendship of Martha and Mary evidently meant much to Jesus. This apparently indirect exercise of woman's power may not satisfy some persons; but the may not satisfy some persons; but the In mean: much to Jeson.

A Nation's Best Bulliance of the warrier of woman's power may not satisfy some persons; but the armorer's part in the battle is as real as that of the warrier. Barrie's exquisite sketch of "Margaret Ogilvie" recites how his mother declared that she would be proud to be the mother of Robertson Louis stevenson as far himself. Barrie vows that all he is or has done he owes to his mother. The world can ill afford to lose that kind of woman.

A Nation's Best Bulliance of The Comments for January 25, "The Perils That Threaten Our Nation."

—Jer. 22: 1-5, 13-18.

(BY WILLIAM T. ELLIS.)

A new mood is mastering the minds of men. All real observers perceive this. Some name it, in political terms, progressiveness and liberalism; others call it democracy; others human freedom; still others see it as a world-wide quest for righteousness and justice; of the perils That Threaten Our Nation."

—Jer. 22: 1-5, 13-18.

(BY WILLIAM T. ELLIS.)

A new mood is mastering the minds of men. All real observers perceive this. Some name it, in political terms, progressiveness and liberalism; others call it democracy; others human freedom; still others see it as a world-wide quest for righteousness and justice; of some have meat that canna eat,

Woman's Ideal Man.

Woman's Ideal Man.

In return for what he has done for her, woman has lavished upon Christ the intensity and fullness of an unmeasured devotion. He has filled her vision of an ideal man. His strength and tenderness, his mastery and His ministry, have satisfied woman's loftiest aspirations. The mothers who have raised their sons by the Christstandard, and have fired the hearts of those sons with the Christ-passion, have been the greatest servants of the race. Is there anything that would better serve these new times than more of this spirit in the day's womanhood?

The company of women who followed Jesus, as we are told in this lesson, the walls of Sparta," replied the

The company of women who followed Jesus, as we are told in this lesson, were the forerunners of an innumerable host. It would exalt the thinking, the living, or the characters of a multitude of us who are talking loosely about "the woman question" if we were to get a clear vision of the type of womanhood who in home and church and Christian women's organizations are modestly seeking to help the world in the name of the Lord Jesus.

Homelessness of the Leader.

Interjected into this lesson story, as if to accentuate the human need.

pitality were fulfilled in that Bethany and for petty programs of reform, to home. A guest was not an occasional fill the people's eye. Let us not

mittees.

Two types of women were hostesses in the Bethany home. Both were beloved friends of Jesus and honored by Him. Martha was the "practical woman, of the housekeeper type, with a deep sense of the importance of dinners; her husband would have heard from her had he been late to meals. She was somewhat under the tyranny of pots and pans. Means of tyranny of pots and pans. Means of hospitality had imperceptibly taken the place of the object of hospitality. We may make all excuse for Martha when we consider the crowd of men-Jesus and the twelve, not to mention others—who were to be fed that day. But she had allowed herself to be distracted by her task. She was "rat-

her. The criticism that may fairly be made of Martha is that she had stated about stated about forgotten the old word of Ecclesiastes, "There is a time for all things." Mary, with keener spiritShe has been ual intuition, saw that a great hour most intimate had come. This was no time to potter about the kitchen when a great Teacher awaited companionship in the guest room. Mary was the sort of woman who perceives the loneli-ness of the life of the publicist and understands that the applause of the Always wonen have been more re-ligious than men. At all times and un-der all creeds they have been the de-fenders of the faith and the attenuants.

A hit petulant Martha spoke in-

man is an incurable religious animal" then the female of the species is more religious than the male. No symptom on the day's horizon is more alarming thou art anxious an' troubled about many things, but one thing is need-ful; and Mary hath chosen the good

part, which shall not be taken away."
That was as if He had said, "You

question," and a hundred other

The Real Emancipation.

The we come to a profound hisHere we come to a profound histhe beginnings of a reign of internaAnd some would eat that want it; torical fact. Jesus Christ has been the real emancipator of womanhood. In his discipleship she has gone to newress of honor, to newness of service, and newness of character. Through all the centuries, since one little group of women were "last at the cross and first at the grave," women have been the best friends of Jesus, even as he has been the best friend of womanhood.

The program for it is laid down in this passage from the prophet Jeremiah: "Execute ye justice and right-courses, and deliver him that is robof womanhood.

A new sense of sisterly solidarity has developed in Christianity. We might call this a noble sex consciousness. The passion of Christian woman for the welfare of the women of the world is not often discussed in the newspapers, but it is the broadstand and most beautiful phase of the whole "woman question"

might: "Execute ye justice and right-eousness, and deliver him that is robbed out of the hand of the oppresser; and do no wrong do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood." The newest of the political parties has no more modern or succinct statement of its social program than this.

This way lies strength and safety

The company of women who follow the company of women who follow declar the think lesson were the forerunners of an innumerable host. It would exalt the thinking, the living, or the characters of a multitude of us who are talking loosely about "the woman question" if we were to get a clear vision of the type the world in the name of the Lord Jesus.

The new times create new perils. What means the popularity of these make no appeals for money, but at the many that all clearly seeking to help the world in the name of the Lord Jesus.

The new times create new perils. What means the popularity of these makes of the Leader. Interjected into this lesson story, as if to accentuate the human needs of Jesus on the comfort that was brought Him by the sympathetic women, are the three instances of the men who wanted to follow Him. To the first the Master replied: "The foxes have holes, the birds of the heavens have neests; but the Son of man hath not where to lay his head." The second wanted first to bury his father, and the third to bid farewell to his family: but Jesus pointed out that all see must wait when the kingdom.

A homeless, weary wanderer was pleus, and the hospitality in Bethany was the more precious because of this.

The best traditions of Oriental hospitality in Bethany was the more precious because of this.

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The best traditions of Oriental hospitality in B

pitality were fulfilled in that Bethany home. A guest was not an occasional event, upsetting the household routine and creating an abnormal life. These two gracious women ministered constantly by means of their home, a form of Christian service which will come again to its own one of these days. A woman can do more for the world and for religion by the right use of her home than by making speeches or writing articles or serving on committees.

Two types of women were hostesses

and for petty programs of reform, to fill the people's eye. Let us not forget the great principles that have made us a nation. The cure for our ills lies in an application of the lofty truths which are woven into the texture of our national being. If more of us would give ourselves whole-heartedly to the promotion of the old-heartedly to the promotion of the lofty truths which are woven into the texture of our national being. If more of us would give ourselves whole-heartedly to the promotion of the lofty truths which are woven into the texture of our national being. If more of us would give ourselves whole-heartedly to the promotion of the old-heartedly to the promotion of the ol

Indifference to public duty is dis-loyalty to private standards of citizen-ship.

This bids fair to be a great year for This bids fair to be a great year for the temperance cause. The peril to our country which inheres in the traf-fic in strong drink is understood to-day as never before. That surest foun-dation for a sober state, the enlightened convictions of the people, is being laid broader and deeper every day.

But she had allowed herself to be distracted by her task. She was "rattled," as an expressive colloquialism has it.

A Wise Woman's Way.

Now hospitality is more than the giving of dinners; it is a sharing of self. Everybody knows the type of hostess who is too flustered to enjoy her guest or to let her guest enjoy her. The criticism that may fairly Perils proceed from personality. Bad

Sane and searching study of the problems involved in our enormous immigration is showing the way out from this peril, which is also a power. Meantime, the first practical and patriotic step to be taken is to act in a brother way toward avery allen resident in the way toward every allen resident in the land, practicing toward him the true American virtues and helping him to grow into the privileges of American citizenship.

There is no "race question" that is

The spirit of change may be a peril to any nation, as truly as the spirit of encrusted conservatism. The pursuit of mere novelty is trivial and childish: change for change's sake is unworthy of a great nation. How to hold fast to what is proved good in the old, while reaching out toward what is good in the new, is the difficult duty of effective

Since national well-being has its root Since national well-being has its roots in individual character and since character is a product of religion, we perceive that to conserve the institutions of religion becomes a patrotic duty. The Lord's day, as the Lord's Book, and the Lord's House are all three essential to a safe and free people. All loyal disciples of Christ will make their maintenance a cardinal religious obligation. tenance a cardinal religious obligation

SEVEN SENTENCE SERMONS.

Time conquers all and we must tim

For gold is tried in the fire, and acceptable men in the furnace of adver-

Great thoughts, like great deeds, need

Be strong and of good courage, fear not, nor be affrighted at them: for Je-hovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.—Deut. 31:6.

BROOKLYN TABERNACLE

"His Servants Shall Serve Him." Luke 8:1-3; 9:57-62; 10:38-42—Jan. 5. "Inasmuch as ye did it unto one 25. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."—Matthew 25:40. R. V.

R. V.

The opening verse of this Study furnishes the key to all Jesus' preaching, so far as recorded. His one Message was the Good Tidings of the Kingdom of God. Any Christian who has not learned that God's Kingdom is the very essence of the Church's hope and the world's hope has not profitably read and believed the Bible.

The Jews, not being ready for the Kingdom, were as a nation rejected

The Jews, not being ready for the Kingdom, were as a nation rejected from being Messiah's associates in that Kingdom. But not all were rejected; hence we read that to as many as received Him gave He power to become sons of God—by the begetting and anointing of the Holy Spirit at Pentecost.

arouses all of the ire in me. I find nearly all scholars are prejudiced against this word. Whence such concoction? (Tunisian.)

Answer.—The word "substitution" is an English word and no English words are used in the Scriptures, which were written in Greek and Hebrew. If, bowever, the translators of our English version had chosen so to do, they could, with perfect propriety, have used the word "substitution," because the Greek unquestionably contains the thought of substitution and substitute, in many places. The fact that the word does not occur is merely because the translators did not happen to use it; and inasmuch as all sincere Bible students are seeking to impress the thought of the original Scriptures upon their minds, therefore it is proper that this word "substitute" should be impressed, because whatever is in opposition to the thought contained in the word substitute is equally in opnosition to the thought contained in the word substitute is equally in opnosition to the thought contained in the word substitute is equally with declarations that we were bought with declarations that we were bought with the recious blood of Christ; that He released us by giving His own soul unto death to ransom ours. What is this but substitution? In the most absolute sense of the word our Lord, the man Christ Jesus, gave Himself into death for father Adam (and the race that had lost life in him)—a ransom for all, a substitute, a corresponding price.

Q.—Is the story of Job true, or only a kind of a parable? (Arrisan.)

Answer.—We believe Job to have been a real person—a man. He is so referred to in the following Scriptures: Job 1, I Ezekiel 14:14-2): James 5:11. This does not alter the fact, however, that a great allegorical lesson is taught by Job's experiences. As a whole, his life represented the experiences of the human family in the loss of everything. Job lost his children, friends, home, health, the affections of his wife-all—and he was night unto destruction in the tomb. Then came the turning point. He was restor

Q.—The statement in Matthew 12:68 which reads, "While he yet talked to the people, behold his mother and his brethren stor" without, desiring to speak with him," suggests that our Lord did have brothers according to the flesh. Were these brethren not the sons of Mary also? (A. C. C.)

Answer.—We read in the Scriptures respecting "brethren" of Jesus. This natur-

these brethren not the sons of Mary also?
(A. C. C.)

Answer.—We read in the Scriptures respecting "brethren" of Jesus. This naturally suggests that they were children of hary because the word "brethren" is used in this restricted sense at the present time. But the word "brethren" was not so restricted in its use in olden times. Persons of close blood relationship ware called "brethren", as for instance first cousins; but, this is merely our opinion. It would have been strange for Jesus to have committed Mary to His disciple, St. John, if she had other sons capable of carin; for her.

CHURCH NOTICES.

The Evangelical St. Paul's church, Third and Hancock streets, Rev. H. Becker, pastor, will have services on Sunday evening at 7:30 o'clock.

Walnut Grove Methodist Episcopal church, Sixteenth and Harrison, E. E. Urner, pastor. Public worship at 11 o'clock and 7:30 c'clock. Evangelistic service at each hour in charge of the pastor. Separate meetings for men and women at 6:30 o'clock. The gos-pel team will have charge of the men's meeting in the basement of the church.

to which He was welcome. Poverty attracts few.

Another said in substance, Lord count me as a disciple; but I feel that I must stay with my father until his death. Jeaus' reply shows the importance which He attaches to every service rendered to the Father's Cause. He said, "Let the dead bury their dead, but go thou and preach the Kingdom oi God."

The whole world is aiready dead from the Divine standpoint. Adam's death sentence involved all his children. The only ones whom the Scriptures recognize as alive are those who become related to the Live-giver, Jesus. The Master intimates that all such should take a different view of life from others. There are many to attend to earthly things, few to attend to the more important work of proclaiming the Kingdom.

Another said, I will follow Thee; but first I will spend a little time in bidding my friends farewell. It was not heartlessness that suggested Jesus' answer: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." According to these searching words, who, even among the Lord's consecrated people today, is fit!

We are not to judge others, but to judge self. Yet, in a general way, are not many not only looking back and making special provision for social amenities, but also plunging into many of the world's luxuries, pleasures and frivolities? The question is a searching one. How many of us will the Lord consider fit for a place in this glorious Messianic Empire, which we trust is nigh—at the door!

The story of Martha and Mary concludes the lesson. Both loved the Savior, but manifested that love differently. Jesus did not disapprove of Martha's carefulness in providing for His comfort; but menifested that love differently. Jesus did not disapprove of Martha's carefulness in providing for His comfort; but wonderful words of life. In our service for the Master let us remember that He is especially pleased when we give earnest attention to His words and seek to be filled with His Holy Spirit.

Today's Study represents special se First English Lutheran church First English Lutheran church, Fifth and Harrison streets, Rev. M. F. Troxell, pastor. Instruction service in catechism 9 o'clock. Morning service 11 o'clock; sermon subject, "The Gos-pel for the Day." Evening service 7:30, illustrated sermon and hymns, "Good Samaritan and Prodigal Son."

East Side Methodist Episcopal A. Shutt, pastor. Sermon 11 o'c ock by the pastor. Evening service 7:30 o'clock. Address by Mrs. Lillian Mitchner, president state W. C. T. U.

1. What does the word "Leviticus" mean?
2. From where does legislation in the Book of Leviticus issue?
3. Where were the people when these Laws were given?
4. How much time is covered by the Book of Leviticus?
5. What is the great Topic of the book?
6. Name the five leading offerings?
7. Of what were the offerings a type?
8. Which one is wholly consumed on the Brazen altar?
9. Which one was without the shedding of blood?
10. Which one could the people eat?
11. Which one had a money value with it? How much?
12. Which one was first in the order of offering?
13. Which one meant consecration for the individual?
14. Which one meant fellowship?
15. Which of the offerings were voluntary?
18. Where were the victims usually St. Mark's A. M. E. church, Harrison street, H. H. Dent, pastor. Preaching services at 11 o'clock and Preaching services at 11 o'clock and 7:30 o'clock. Sunday school at 10 o'clock, Mrs. Nanrie Payne, superintendent. Morning subject, "Queen Esther, and Her People." Evening subject, "The Redeemer's Face Set Like a Flint." Allen's Endeavor at 6:30 o'clock, Mrs. B. Hodison, president Midwark prayer services. dent. Midweek prayer services Wednesday evening at 8 o'clock.

Second United Brethren church, Fifth and Leland streets, M. L. Robey, pastor. Morning worship at 11 o'clock by the pastor. Public worship at 7:30 o'clock; subject, "Unfaling Promises," by the pastor. This serv-ice will be evangelistic. Miss Juanita McDowell will sing. Helping Hand Thursday afternoop Thursday afternoon

The Euclid Avenue Methodist Episcopal church. Dr. Edwin Locke will preach at 11 o'clock on "The Attract-iveness of Christ," and at 7:30 o'clock on "The Two Roads."

the Camp?

23. Why was salt used in the offerings

24. What birds were prized for sacri Church of Jesus Christ of Latter Day Saints, 122 East Sixth street at K. 25. \. hat was the three-fold division of the Priesthood? Priesthood?
What was the duty of the Levites?
Who only, was allowed to enter the light of the Holles? When?
Who was the first High Priest?
How often did the Priests conductions. ll. Preaching 11:45 o'clock. Warner Kidman, conference

First German Methodist Episcopal church, Tyler and West Fifth streets, A. J. Ross, pastor. Sermons at 10:45 o'clock and 7:45 o'clock. A junior choir has been organized and the same will sing in Sunday morning and priest?

I am not mailing any lessons this week.

If you were absent read the chapters.

Leviticus 8-27 and get the lesson sheet at
the desk next Tuesday.

MRS. C. F. MENNINGER.

Q.—I hold that the doctrine of substitution is unsound reasoning and I do not
find the word "substitution" used in the
Scriptures. It seems to me most absurd
to consider our dealings with a God of
love upon a commercial basis, and such a
cold, calculating exposition of divine truth
arouses all of the ire in me. I find nearly
all scholars are prejudiced against this
word. Whence such concoction? (Tunisian.)

New Thought society—Regular meetings are held at 1300 West Tenth street Sunday afternoons at 3

Potwin Presbyterian church, corner Fifth and West streets; the Rev. Harry L. Nelson, pastor—Sabbath school at 9:45 a.m.; C. M. Case, superintendent. Morning church service at 11 o'clock. Junior Christian Endeavor and L. T. L. at 3 p. m. Senior Endeavor at 6:30. Evening preaching service at 7:20. Topic for evening sermon "Strength Through Service" Midweek prayer service evening sermon "Strength Through Service" Midweek prayer service Thursday evening at 7:30 o'clock.

Church of the Good Shepherd,
Episcopal, corner of Laurent and
Quincy streets, North Topeka; the
Rev. Albert P. Mack, minister in
charge. Services for the third Sunday after Epiphany will be: Sunday
school at 10 o'clock, morning prayer
and sermon at 11 o'clock, evening
prayer and sermon at 8 o'clock.

First United Presbyterian church, Eighth and Topeka avenue; Rev. J. A. Renwick, D. D., pastor—Preach-ing 11 a. m. and 7:30 p. m., by the pastor. Thursday, 6:15 p. m., get to-gether meeting and lunch; 7:30 p. m.,

church, Chester and Sardou avenues; A. R. Williams pastor—The pastor will preach both morning and even-

Second United Presbyterian church, Huntoon and Fillmere; Rev. William M. Jackson, pastor—Preaching by the pastor's father, Dr. J. B. Jackson, at 11 and 7:30. Infant baptism, re-ception of new members and com-munion in connection with the morn-Second Church of Christ, Scientist,

Q.—What need haw we of the Bible if it is true that we "shall be all taught of God" (John & 6)? (V. Mc.)

Answer.—God uses various instrumentalities for communicating His instructions. Thus the Lord Jesus Himself is called the Father's "Word"—the Message, the Lagos (John 12; Revelation 19:13). St. Paul speaks of Him, saying. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Hebrews 1:1, 2.) This message has been repeated by the prophets. We read that when our Lord "ascended up on high He * * gave gifts unto man," and these gifts are still with us. He explains these gifts are still with us. He explains these gifts to be Apostlea, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, until we come unto the measure of the stature of the fullness of Christ" (Ephesians 4:3, Il-13). For our convenience we have the instructions of these divinely appointed teachers collected for us in the Bible. Their wisdom must all be recognized as Second Church of Christ, Scientist, Harrison street and Sixth avenue—Services at 11 o'clock; subject, "Truth." Wednesday evening testimonial meeting at 8 o'clock, Reading room, sixth floor, Mills building; open from 9 o'clock in the morning until 9 o'clock in the evening; also Sunday afternoon; librarian in charge from 1:30 to 5 o'clock

Third Presbyterian church, East Fourth and Branner streets) Rev. E. Irvin Gilmore, B. D., pastor—Junior congregation and sermon at 10:45 o'clock. Evening service at 7:30. Mu-

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sic by a mixed quartet. Prayer meeting on Thursday evening at 8 o'clock.

Huntoon and Polk streets Sunday services at 11 o'clock and 8 o'clock. Subject of lesson sermon, "Truth." Reading room in the church edifice open afternoons from 2 to 5 o'clock, ex-cept Sundays and holidays. Testimony meeting, Wednesday evening at 8

The Reorganized Church of Jesus The Reorganized Church of Jesus Christ of the Latter Day Saints, located near the corner of Seward avenue and Norton street; Elder Edward Lucas, pastor—Morning services at 11 o'clock; subject, "Utah Mormonism a Doctrine of Devils." Text I Timothy 4:1; also II John 9; II Peter 2:1-3, by the pastor. Evening service at 8 o'clock by Brother Albert Carney. Prayer meeting Wednesday evening at 8 o'clock.

Evangelical Association, Fourth and Monroe streets—Morning worship at 10:45 o'clock; subject, "Living to Please God," by the pastor. In the evening the pastor will give stereopticon pictures on Pilgrim's Progress, to which all will be welcome: J. K. Young, pastor.

Preaching at the Nazarene Revival Mission hall, 211 and 213 East Fourth street, every night at 7:30 o'clock. Preaching Sunday afternoon at 3 o'clock and at night at 7:30 o'clock by General James L. Delk.

First Baptist church, Ninth and Jackson streets, pastor, Robert Gordon. Morning worship 11 o'clock. Evening service 7:30 o'clock; subject, "Man in a Hobble."

The Order of a New Dispensation—James E. Collinge, pastor will hold a series of lectures in Lincoln Post hall, commencing Monday, January 26, at 8 o'clock, with "Man His Own Creator and Destroyer." "Possibilities and Limitation of Suggestion, Affirmations and Denials," January 27, at 8 o'clock. "Man His Own Redeemer and Savior," by January 28, at 3 o'clock. "Individuality the Law of a New Dispensation—January 29, at 8 o'clock."

Evening service 7:30 o'clock; subject, "Man in a Hobble."

First Swedish Baptist church, West Fourth and Fillmore streets, Rev. C. A. Aldeen, pastor. Morning service at 11 o'clock, subject, "Christ and the Woman of Samaria." Sunday school at 4 p. m. Evening service at 7:30 o'clock, with sermon by the pastor and special music by all the musical organizations of the church.

The Seward Avenue Baptist church, located on the corner of Seward avenue and Grattan street, Rev. J. S. Umberger, pastor. The morning worship at 11 o'clock. Sermon, "This Year Also." The evening sermon at 7:30, theme, "Old Wins in New Year" and The Seward avenue and the Year Also." The evening sermon at 7:30, theme, "Old Wins in New Year" and The Seward avenue and the Year Also." The evening sermon at 7:30, theme, "Old Wins in New Year" and The Year Also."

Program for Sunday evening services at Central Congregational church:
Voluntary—Dean Whitehouse.
Song service.
Prayer.
Male quartette — Messrs. Helm,
Smither, Loucks, Hathaway.
Violin solo—Canzonetta from Violin-Concerto (Tschaikowski) — Miss
Gaw.

Gaw.
Ladies Sextette—"I Waited for the Lord"—Mesdames Smythe, Deacon, Wahle, Bair, Boyd, Nelson.
Address—E. E. Brookens.
Solo—Selected.
Trio—Beethoven—Miss Gaw, Mr.
Darlow, Dean Whitehouse.
Address—J. Jay Henderson.
Solo—"I Heard the Voice of Jesus"
Mrs. Lavoock.

Mrs. Laycock. Hymn. Benediction.

"Why Daniel Did Not Go to Heaven" will be the subject of a free Bible lecture at Lincoln Post hall, 118 East Sixth street Sunday, January 25, at 3 o'clock by W. E. Hall.

Quinton Heights Baptist church, W. I. Cole, pastor. The big "Gospel Team" from the First Baptist church will conduct a rousing meeting for everybody at 3 o'clock Sunday. Revival services continue each evening through the week at 7:45 p. m. Services at all regular hours Sunday.

At Redden chapel Sunday at 10:30 o'clock there will be a reception of members and sacrament of the Lord's supper. Mr. LeVine will sing a solo; at 7:30 p. m., a people's service of songs and testimonies. Rev. J. H. Fasel will be in charge of all these services.

Grace cathedral, corner of Eighth and Taylor streets, The Rev. J. P. deB Kaye. Holy communion at 7:30; morning service at 11 o'clock by Dean Raye; evening service at 4:30 o'clock; service at Christ hospital at 7 p. m.

Bible studies message greetings, at Mrs. D. M. Palmer's, 634 Buchanan street.

St. John's Evangelical Lutheran church, Second and Van Buren streets;
P. D. Mueller, pastor—German services at 10:30 o'clock. English services at 7:30 o'clock.

Third Presbyterian church, East

Third Presbyterian church, East

v. E. unior First Christian church, Topeka av-16:45 enue, between Sixth and Seventh Mu- streets, Rev. Charles A. Finch, pastor.

MERCHANT POLICE ridence 109 East 13th St. Phone 3135 Black.

Morning service at 11 o'clock, subject. "Does God Cail for Man;" evening service at 7:20 o'clock, subject, "Simon Magus." Special music at each service.

Spiritual meeting Sunday evening at 8 o'clock at Lincoln Post hall, with spiritual readings.

Church of St. Simon the Cyrenian, The Rev. Geo. Gilbert Walker, M. A., priest in charge. Holy Eucharist 7:30 a. m. Morning prayer 11 o'clock. Subject of sermon. "The Power and Weakness of Habit." Evensong 4:20 o'clock. Subject of sermon, "Paul, a Servant of Jesus Christ." Conversion of St. Paul. Third Sunday after Epiphany.

Kasas Avenue Methodist church, 1935
Kansas avenue. Morning service at 11
o'clock. Preaching by the pastor. Theme,
"Our Field." Evening sermon by the pastor at 7:30 o'clock. This will be the first
of a series of sermons on "The Efficiency
of the Church." Views of laymen, inside
and outside of the church, will be considered in this series of sermons.

Central Avenue Christian church, Central avenue and Grant street, John D. Zimmerman, minister. Lord's Supper and sermon 11 s. m. Evening sermon 7.39 o'clock. There will be baptising at the evening service.

Central Congregational church. Sunday it a. m., "The Faith of Men Today, Jenus the Son of God." 7:30 p. m., the Brother-hood of the church will have musical ser-vice. Roy B. Guild, pastor.

Seward Avenue M. E. church, A. S. Clark, pastor. The pastor will preach at Highland Park in the morning and at Seward in the evening. Mr. Chas. Buck will preach at Seward avenue in the morning. The revival will continue through the coming week.

St. John's A. M. E., Seventh street and Topeka avenue. Preaching 11 a. m. and 7:30 p. m. by the pastor, J. M. Brown. Morning subsct, "Divine Cognition Versus the Popular." Evening subject, "Religious Success Versus Worldly Success." Revival meetings will be continued another week.

Revival meetings will be continued another week.

The Second Preebyterian church, Jackson and Gordon streets, one block west of Kansas avenue car line, Rev. Joseph Helicke, pastor. The pastor will preach Sunday morning on "Faith Without Works is Dead." He will emphasise the fact that the mission of the church is to better the conditions of men, physically, socially, morally and spiritually. The pastor will show that the church is accomplishing its task slowly but surely and that the world is to become a piace wherein dwelleth rightness. The evening service will be a children's service. The pastor will preach an illustrated sermon on "The Lower Lights." The church will be darkened in the beginning of the sermon to show the condition of the world without the lower lights. Nine candies will be lighted, showing the different lights which are enlightening the world. Then the church will be flooded with light, showing the final outcome of the shining of the lower lights. The children will then sing. "The Light of the World Is Jesus." Wednesday night is open church night. Special music by the choir both morning and evening. The World make is composed of Messrs. Cochiran, Baird, Taylor and Cochran.

The Westminster Presbyterian, College avenue and Huntoon street. Morning worteste is composed of Messrs. Cochiran, Baird, Taylor and Cochran.

The Westminster Presbyterian, College avenue and Huntoon street. Morning worship at 11 o'clock. The theme will be "God Endowment. or How Christ Makes Men." At 7:30 o'clock the first of two illustrated "avel sermons will be given on "christianity Among the Cammbals."

First Presbyterian church, Harrison street, the Rev. Stephen S. Estey, D. D., pastor. Morning services at 11 o'clock. The Rev. A. E. Van Orden of Salina. Kan., will preach. Evening services at 1:20 o'clock; sermon by Rev. A. E. Van Orden. Redden chapel Sunday school, Pirst and Monroe, at 3 o'clock, Rev. J. H. vazel in charge.

Central Park-Christian church, Sixtee and Central Park avenue, Raiph C. Ha ing pastor. At II o'clock Junior consgation, Mrs. Harding, superintendent. Il o'clock Communion and preschi Bermon by Cha. A. Musselman. At o'clock, sermen by Ches. A. Musselman.